/56 cont./

846 121. On top of these and other theories, the Pemón Indians
829 who practice the couvade, themselves have explained to me the reason and extent. Therefore, as far as they are concerned, there is no doubt that the reason for this is the following. They say that: /five plates appear here/ /57/ a) "every alteration of the health of the father or of the mother, any work which might lead to tiredness, any fatigue or disturbance of the progenitors, etc., has repercussions on the newborn, who are a part of them." They believe, thus, in sympathetic influence, to which they suppose children to be extremely sensitive and which has repercussions on the child, as a part of a whole, from the parents.

Men as scientific as Alexis Carrel believe that there is ome truth in this and thus there is an explanation of certain phenomena of telepathy, prescience, etc.

846 b) The Pemón add to this another reason and this is that,
776 according to them, the potorí or piá, each of them the engenderer of a definite species of animal and plant, on being cut down or destroyed, take vengeance on human sprouts or offspring. Another thing is that the mauarí and other spirits are bothered by certain actions of men, such as, for example, by the rolling of stones down hills, and then they also take vengeance on their little children, who are easier prey for their anger and their evil influences. This second cause is, thus, belief in the harmful influence of invisible spirits and of the progenitors and, for this reason, defenders of living beings, whoever they may be /sic/.

843 It will suffice to transcribe a few precautions, among the
784 very many taken down from their dictation, so that the two principles which have been stated may be quite clear:

1. A woman who is enceinte must not eat cassava which has been returned to the house from which it came, so that, when she gives birth the child may not turn back to the breast.